Hadadrimmon:

OR,

Josiah's Lamentation.

BEING A

SERMON

Preached upon the

ANNIVERSARY

FOR

CHARLES I.

The Royal Martyr.

By JOHN OVERING, M. A.

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TO THE
RIGHT HONORABLE,
Sir Samuel Starling, K^t.
Lord Major of the City of *London*;
TO THE
RIGHT WORSHIPFUL,
Sir John Frederick *K^t.* Preſident of *Chriſts-Hoſpital*, *Sir* John Robinſon *Knight and Baronet*, *Sir* William Peak *K^t.*, *Sir* Robert Viner *Knight and Baronet*, *Sir* Joſeph Sheldon *Kt.* *Mr.* William Gibbon *Treaſurer*;
And the reſt of the Governors of the ſaid HOSPITAL.

Right Honorable, and Right Worſhipful,

MY principal Deſign in this preſent Dedication, *is the Payment of an Old Debt. I count it my Happineſs, that I was brought up in your* Hoſpital; *and reckon it my Duty to offer the Firſt-Fruits*

of my Labours, unto your Acceptance. The Subject craves no Patronage; But this small Treatise begs your Favour. Accept this poor Mite, and that God would enrich you, with all the Blessings of Grace here, and Glory hereafter, is, and shall be the dayly Prayer, of

Your humble

Orator,

John Overing.

HADADRIMMON:

OR,

Josiah's Lamentation.

II CHRON. XXXV. 24, 25.

And all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah; and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an Ordinance in Israel: And behold, they are written in the Lamentations.

THis Day is a day of blackness and gloominess, a day of clouds and thick darkness, a day of mourning and lamentation, for

the best of Kings, the Mirrour of Princes, hurried away by a violent, and (unto all but himself) untimely death, by the hand of barbarous, traiterous, blood-thirsty men; to the great dishonour of God, the reproach of the Gospel, the shame of the Protestant Religion: but to the unexpressible grief of all good Christians. A wonderful and a horrible thing was on this day committed in the Land; such as no Chronicle hath recorded the like, nor Age can parallel: For though Kings have heretofore been secretly murdered, and in a corner; yet never was such a bare-fac'd Heaven-daring Treason (set aside only that Violence which was offer'd to the Lord of Glory our blessed Saviour) beheld by the Sun, and that acted too under the pretence of Justice, entitling God to so unparallell'd a wickedness, & making him such an one

as themselves. The consideration whereof cannot but pluck up the sluces of our sorrow, and let in flouds of tears, if it were possible, this day, to lament and bewail before the Lord the matchless guilt of this crying sin. Now, I say, this being a black and gloomy day, a day of mourning and bitter lamentation, for the horrid and barbarous Murder of a most vertuous and Religious King, I have chosen a Text of mourning and lamentation, for the untimely death of a Godly and Religious King, King *Josiah*, the fittest parallel that I can find in the whole Sacred Story, for our late Martyr'd Sovereign. *Josiah* was the best of all the Kings of *Judah*, there lies not among all the Files of Sacred Records, an evidence of so exemplary and Princely Piety as King *Josiah*, whose History you may read at large in the Chapter immediately foregoing, and in the former part of this Chapter,

as also in Chap. 22. and 23. of the second Book of *Kings*.

He restored the Law, even lost, punished and extirpated Idolatry, reformed Abuses, repaired God's House, restored his Worship, setled Religion, encouraged the Priests the Ministers of God, and judiciously ordered the whole Service of God. In a word, such was his signal and exemplary Piety, that the Holy Ghost giveth him this great and gracious Testimony, *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; neither after him arose there any like him.* 2 *Kings* 23. 25. And besides his Acts of Royal Prudence and Publique Zeal, as for his personal and private Sanctimony, we read, That *his heart was tender, and that he did humble himself before the Lord,* 2 *Chron.* 34. 27. A soft and tender heart is the best tempered for

God, and what a gracious tenderness was this in *Josiah*'s heart? He doth but once hear the Law read, and in special those dreadful threats of Judgment against the Idolatries of his *Judah*, and he rends his Clothes, to shew his Heart rent with sorrow, and washes his Bosom with Tears: is humbled, thus humbled for his Fathers sins, for his Peoples sins. How many of us, after a thousand hammerings of the menaces of Gods Law upon our guilty Souls, continue yet obdurate, and insensible of our danger? The very Reading of the Law did thus affect him, the Preaching of it moves not us. The sins of others fetch tears from his eyes, our own sins are not sorrowed for by us.

Yet this Great, this Royal Pattern of Piety, King *Josiah*, who was thus good, thus gracious, was for the sins of his People snatch'd away by a violent death. The Thred of his precious Life was untimely

timely snapt asunder, as a punishment not of his, but their iniquity.

Judahs sins had so exceedingly provok'd God, that he was resolved now no longer to withhold the execution of those Judgments formerly denounced against them. To this end he first removes the Remora unto his Justice (this good King), plucks down their Hedge and fence, their Religious Prince, that so his Judgments might rush in upon them without stop, and destroy them. How is the Happiness of a Kingdom twisted with the Welfare of a Religious King? How close doth the Misery and Calamity of a People follow the Loss of a Pious Prince? It proved so here, and therefore well might they mourn for his decease.

This good and godly King is unhappily drawn into a destructive War; *Pharaoh Necho* King of *Egypt* comes up to fight against the King of *Assyria*; *Josiah* is

is drawn in to aid the *Assyrians*: That he might be the less noted in the Battel, he disguiseth himself: The fatal Arrow of an *Egyptian* Archer finds him out in the throng, and gives him his deaths Wound: His changed Chariot is now turned into a Bier, to carry his bleeding Corps to his Grave in *Jerusalem*.

What eye doth not now pity and lament the untimely end of good *Josiah*? Whom can it chuse but affect, to see a Religious, Just, Vertuous Prince, thus violently snatch'd away? Indeed *Josiah* happily gain'd by it; In stead of a froward People, he is by this means sorted with Saints and Angels; in stead of a fading and corruptible Crown, he is possessed of an eternal. But his gain is his Subjects loss; though he be happy, they, as their sins had deserved, were miserable. All their Prosperity and Felicity was buried in the Grave with him. This makes them

ready

ready to weep out their eyes for sorrow; to betake themselves (as our Nation this day doth) to a general mourning and bitter lamentation. *And all Judah and Jerusalem mourned for Josiah. And Jeremiah, &c.*

In which Words you may observe with me these Particulars.

1. The Person so bitterly lamented and mourned for, *Josiah*, a Godly and Religious King; yet slain by a cruel hand, snatch'd away by a violent death. Neither Goodness nor Greatness can exempt man from the forest sufferings, the sharpest kind of death. *Solomon* hath observ'd it long since, and Experience in all Ages hath verified his Observation, That here, in respect of Temporals, *All things come alike to all, there is one event to the righteous and to the wicked, &c.* which should teach us not to be censorious of others, to judge rashly of them, in regard of Gods outward Dispensations towards them,

lest

lest we condemn the Generation of the Righteous.

2. Here is the sad lamentation and bitter mourning which was made for him; Described,

1. By the generality of the Mourners. The whole Land wore the Blacks of Sorrow, the whole Church and Nation of the Jews made Lamentations for him. The Prophet *Jeremy* is the chief Mourner, composeth *Josiah's* Funeral Elegies (the Book of the *Lamentations*) gives them unto the skilful Choire to chaunt forth: He begins the first sad Note, the Singing-men and Singing-women joyn in Consort with him, and all *Judah* and *Jerusalem* make up the sad Chorus in this general sorrow. A mourning, this made the highest prescript of mourning, the utmost bounds and confines of sorrow, *Zech.* 12. 11. *In that day there shall be a great mourning in Jerusalem, like the mourning of*

Hadadrimmon in the Valley of Megiddon. And that not without just cause, whether we consider the worth and excellency of the Person, the Happiness which they enjoyed during his life, or the Misery that followed upon his death.

2. The Continuation of this general and solemn Mourning and Lamentation; It lasted not only for a day or two, or a week or two, or a moneth or two, and no more; but it was continued from time to time, from year to year, by an Act or Ordinance made for it in *Israel*. It was a Custom among the *Jews* to have Publick Mourners at their Funerals, both Men and Women, who used to make Lamentations in most doleful Tunes, at the death of Persons of Worth and Honour; as appeareth *Eccles.* 12. 5. *Man goeth to his long home, and the Mourners go about the streets.* These Mourners in their Lamentations were wont to make mention of

the Parties deceased: Thus they did for *Josiah* in their solemn Mournings for others, making mention of their great loss and miss of him: Insomuch that it became a constant Custom, and as it were an established Law or Ordinance, to make mention of the sad loss of *Josiah* in all their doleful Elegies.

Or it may be, that by reason of the loss of so worthy a King, a special Law was Enacted for it (as our Parliament hath piously and prudently done) that at all other solemn Mournings, there should be Mourning and Lamentations made for *Josiah*, and that the Publick Mourners observed the same. This I take to be the meaning of those Words, *And made them an Ordinance in Israel.*

3. Here is the Record for the Commemoration of this Religious King, in the continued Mourning for him; *And behold, they are written in the Lamentations.* Some

conceive the *Lamentations* of *Jeremy* to be here meant, which were compoſed upon this ſad occaſion: The Death of *Joſiah*, and the numerous Calamities which by his death he forcſaw would befal the *Jews*, being the ground work and foundation on which the Prophet *Jeremy* did erect the whole ſorrowful Structure of that Book; which ſeems to be hinted, *Lam.* 4. 20. *The breath of our noſtrils, the Anointed of the Lord was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.* But the moſt reject this, and think there might be ſome other *Lamentations* remaining then upon Record, and wherein the loſs of *Joſiah* was ſet down. *And all Judah and Jeruſalem mourned for Joſiah. And Jeremiah lamented for Joſiah, &c.*

The Time will not give me leave to handle every Branch of the Text (a great part whereof is already ſpent) I ſhall

shall present you therefore with one general Observation, wherein I shall comprise and bind up together the whole sum and substance of the Text.

That the death, especially the violent and untimely death of a good and gracious King, is a just ground of bitter mourning and lamentation to all good People. This good King *Josiah* being so unhappily slain, *Judah* and *Jerusalem*, the whole Land and Nation of the *Jews*, all the good People both in Church and State, betake themselves to doleful Lamentations. A Truth this so apparent, it needs not much proof, yet it may be further illustrated and cleared upon these accompts. Observ.

1. The death of a Friend, any Friend, doth occasion sorrow; much more of a choice Friend, a common Friend, especially if he fall into the hands of cruel Thieves and merciless Murderers, and come to a barbarous and bloody end:

Surely

Surely this must needs be a cause of great mourning to all that did bear any loving respect unto him. And is not a King, a good King, a Friend, a choice Friend, to all his People, being the Minister of God for their good? Must not then his death, a violent and bloody death, most unjustly and barbarously brought upon him, occasion sad hearts and weeping eyes among those who have any spark of good Nature, Loyalty, or Affection towards him?

2. A good King is not only a Friend, but a Father; *Rex Pater Patriæ*, the Father of the Countrey, the Father of the Common-wealth; yea, and a Nursing Father of the Church too, so called in Scripture-phrase. And surely he is no dutiful Child, that will not lament his Fathers death; especially if he see him slain and butchered by bloody hands. And certainly they are no dutiful Children,

dren, no Loyal Subjects, that mourn not for the horrid Slaughter, the barbarous Assassination of their Civil Father.

3. A good King is the Bridegroom of the Common-wealth, the Husband of his People: And hence it hath been a Custom anciently retained at the Inauguration or Coronation of Kings, to deliver them a Ring, as a Token or Pledge of Wedding them to their People: And will not the Children of the Bride-chamber mourn, when the Bridegroom is taken from them? Can a loving Bride, a loyal Spouse, endure to see her dear Husband assassinated, murdered, without shrieking and crying out, without ringing of hands, and making doleful Lamentations? Surely no. And how then can good Subjects call to mind the barbarous Butchering of a Religious King, without bleeding hearts, and mournful spirits? Thus you see, if we consider

him

him in his Relations to his People, The death, especially the violent death of a good King, is a just ground of bitter mourning to all good People. To this I may add the consideration of the great Blessings and Benefits we enjoy by the Life, and the sad Calamities and Confusions which follow upon the Death of a good King: And that both in respect of Temporals, and Spirituals. A good King, next under God, is a principal cause of our Temporal Well-being. 'Tis under his Shadow and Protection that we enjoy our Lives, Liberties, Estates. What can be expected but Ruine and Rapine, Violence and Oppression, so that we have nothing which we can call our own, as we have seen by woful experience, when we are bereaved of such a King? And is it not a sad thing then to be deprived of such a King? Will not all that delight not to live upon

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the Plunder and Spoil of others, lament the Loss of such an one?

2. A good King is next under God, a principal cause of our well-being, in reference to spiritual things, such as concern our Souls: It is under him, and by vertue of those good Laws enacted by him, that we are preserved *to live a quiet and a peaceable Life in all godliness and honesty*; and therefore the Loss of such a King must needs be deplorable, as opening a wide Gap to all licentiousness and wickedness, irreligion and prophaneness. It was a sad time in *Israel*, when there was no King there, *then every man did what was good in his own eyes*, Judg. 7. 6. To what Exorbitancy and Villanies will not the corrupt heart of man left to its own liberty, and actuated by Satanical fury, breath out in such an Anarchy? As we have seen to the reproach of our Profession, the grief of our Hearts, the joy and derision of our

Enemies: So that all this considered, is not the Point clear, That the Death, especially the violent Death of a good King, is a just ground of bitter lamentation to all good people?

Let us now apply this Truth to our selves.

Applic. See then in the first place what great cause of Mourning and Lamentation we have this day, who have seen a *Josiah*, a Good and Religious King, cut off by the hand of Violence. Let us a little parallel *Josiah* in my Text, with our Martyr'd *Josiah*, that seeing his excellent Worth, we may be the more sensible of his exceeding Loss, and finde what just cause we have to mourn.

1. *Josiah* was a very Pious and Religious Prince: It was his Care to Reform Religion according to the Law of God, found in the Temple by *Hilkiah* the High-priest. To this Reformed Religion he ad-

adhered, *cleaving to the Lord with all his heart, and walking in all the ways of David his father, and turned not aside to the right hand, or to the left*, 2 Kings 22. 2.

So our Martyr'd *Josiah* was zealously affected to the true Reformed Protestant Religion, which he firmly professed, and constantly clave unto; Though his malicious Adversaries, in the beginning of our late Troubles, blasted him with Popery, as though he had been a Papist, or at least Popishly affected and enclined; (A Slander as false as the father of lies could invent, and one of their most cunning Engines, whereby *Absolom*-like, they stole away the hearts of his people) yet he continued Constant in it to his last Breath; and sealed it with his Blood: And that unparallel'd Book, His Εικων Βασιλικη which he wrote and left behinde him, wherein he commends the Protestant Religion to His Son (our now most

Gracious Sovereign) to be constantly embraced and professed by him; which he found by proof to be the best of all Religions, and neareſt to the Apostolical Primity and Purity: I say this Book shall stand as a Lasting Monument to all Posterity, to the perpetual shame of those malicious Slanderers and Traducers.

2. *Josiah* was very zealous for the House of God, took great care for the Repairing and Beautifying of the Temple, 2 *Kings* 22. 31. 2 *Chron.* 35. 20. So our *Josiah* was zealous for the Repairing and Beautifying of all the Houses of God through the Land, especially that great Mother-Church (the Ornament of this City) a great part of the Charge whereof he took upon Himself; which with his fall, fell to ruine apace, and (O shame to Christianity!) made for many years by our pretended Reformers, not only a Den of Thieves, but a Stable for Horses.

3. *Josiah* was a great Friend to the Clergy, to the Prophets and Ministers of God, the Priests and Levites, giving them great Encouragement in their Service, 2 *Chron.* 35. 2. So was our *Josiah*, a great Lover and Respecter of Learned and Pious Men; The greatest Countenancer and Encourager of the Clergy and Ministers of *England* of any King before him; A tender Nurse, a most propitious Father of the Church and Church-men; so that no weight of difficulties could so press upon him, as to alienate Gods portion, the Churches Patrimony: To preserve which from the Sacrilegious hands of the first Movers of the Rebellion, He tendred the Sale of so much Crown-land as would amount to the Value of the Church-land. Hear his own Words in that Heavenly Book of His: *I am so much a Friend unto Church-men, that hath any thing in them beseeming that Sacred Function, that I*

have

have hazarded mine own Interest, chiefly upon Conscience, and Constancy to maintain their Rights, whom the more I look upon as Orphans, and under the Sacrilegious hands of many cruel and rapacious Reformers, so I thought it my duty the more to appear as a Father, and Patron of them and the Church.

4. *Josiah* was a King unblameable as to any notorious personal Crime; we do not finde him noted with any remarkable Miscarriage, as most of his Predecessors had been; Some are said to be good, and some bad, but the best of them had their spots and blemishes: We read of *Davids* Adultery, of *Solomons* Idolatry, but we do not read that *Josiah* was any where taxed with any such scandalous sin.

He had thorowly learn'd King *Lemuels* Lesson which his mother taught him, *It is not for kings to drink wine, nor for Princes strong drink.* And for Chastity, he might give that as his Motto, *Marriage is honorable, the Bed undefiled.*

So our *Josiah* was of a most unblameable Life and Conversation, free from any notorious personal Crime, as Swearing, Drunkenness, Uncleanness, &c. being

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ing the most Chaste, Temperate Prince that ever swayed *Englands* Scepter; even his most malicious enemies must in this respect be his Compurgators.

5. *Josiah* was of a soft Heart, a tender Conscience, 2 *Kings* 22. 12. So was our *Josiah*; How did his Conscience check and trouble him, when by restless opportunity he had yielded Compliance (for plenary Consent it was not, as himself said) to the Act for the Earl of *Strafford's* Death, which in his Judgment and Conscience he could not be satisfied was just and legal? How did he mourn like a Dove, and complain in the bitterness of his Soul? How was he seized with continual remorse for it, and did mention it as the main thing which did trouble him at his Martyrdom? Acknowledging that the giving way to an unjust Sentence, might be some cause that the Lord permitted so unjust a Sentence to

be

be executed upon himself? And what greater Evidence of a gracious and sanctified Soul, than this soft Heart, this tender Conscience?

6. *Josiah* was a King as devout to God, so devoted to the good of his people. In the verse following my Text, there is mention of the acts of *Josiah*, and his goodness: *Now the rest of the acts of* Josiah, *and his goodness, or kindness.* His acts and his goodness or kindness, are joyn'd together, because he did many acts of goodness and kindness to his People: So our *Josiah* had a large Heart for the good of his People; as his many Concessions to his last Parliament did abundantly declare, denying nothing they legally challenged, and indulging so much of grace and favour, as all Ages cannot parallel, being bountiful above all his Royal Ancestors; And yet ready to consent further, if any reasons could be produced to

invite

invite greater Favours, requesting His Parliament in one of His Messages, only to make known what was wanting to the Kingdoms happiness, and he would chearfully supply it.

By this which you have heard, though far more might be added, you may guess what a good, what a gracious King we had, and what a Blessing we enjoyed in Him; so eminently good, that I could wish all the Kings and Princes of the world were altogether such as He was, except his Bonds, the heavy pressure of his unmerited Sufferings.

Now to have such a King snatched from us by a violent and bloody death, is it not a sad Loss, and much to be lamented? He was slain, not as *Josiah* in my Text, by foreign Enemies, by strangers of another Nation, and in the heat of Battel, but murthered in cold blood, and that by some of his own Subjects

and Servants, who had sworn Allegiance and Fidelity to him, who had Declared, Promised, Protested, solemnly Vowed and Covenanted to Protect, Preserve and Defend him; O damnable Hypocrisie! For these to murther him, and that not in private (as other Traitors have dealt with their Princes) but to do it openly, as men solemnly wicked, and under pretence and shew of Justice, O hellish mockery! as it were in defiance of Heaven, and in the sight of the Sun, in opposition to all Laws, both divine and humane, against the light of their own Consciences. The Powder-plotters were modest Traitors to these, they wrought under ground and in darkness, their Treason crept into the Cellar, as being asham'd of it self, but this was acted upon the Scaffold in the open light, without shame or blushing, So that all circumstances and aggravations considered which might be

named,

named, I dare be bold to say, It was the most daring, horrid, execrable Murther, next to the Crucifying of the Lord of Life, that ever was committed under the Sun. Oh what Tongue can express the foulness of this Fact! the execrableness of this Parricide! For such a King to be thus murthered, is the saddest ground of Mourning that ever this Nation had; Therefore for this, O *England*, gird thee with Sackcloth, lament and howl, as it is *Jer.* 4. 8. Oh for *Jeremiahs* wish, *That our head were water, and our eyes fountains of tears, that we might weep night and day for the Loss of such a King*; So for that horrid Sin which was this day committed in the Land, the shedding of the Innocent Blood of the Lords Anointed; a sin surpassing the deeds of the wicked; a sin that no Nation or People, though never so barbarous, were guilty of, that we can read of in any History.

Oh let us beseech the Lord to pardon it, to acquit the Land of it, that it may no longer cry for Vengeance, and call for Judgements to be continued upon us: Lord lay not the guilt of that Blood this day shed, upon the whole Nation; for thou hast many among us, who have neither hands nor hearts defiled with it, who did with abhorrency of Soul detest, and in much bitterness of spirit mourn for that abominable Fact; Lay it home, O Lord, lay it home to the Hearts and Consciences of all those who are yet living that had a hand in it, that they may see the hainousness of their sin, lament it, and repent of it, that so they may obtain pardon and forgiveness, out of the riches of thy abundant Mercies in Christ Jesus, that the Innocency of thy blessed Martyr may be cleared, our Religion vindicated, thy Judgements averted, and thy Mercy glorified, in the Conversion of so great sinners. And

And as for this horrid Fact, so for all our other sins and provocations, let us mourn, which help'd forward this Judgment, which so highly incensed the Lord against us, as to deliver both us and our King into the hands of such cruel and blood-thirsty men; yea, let us not onely bitterly mourn for, but unfeignedly turn from them, that so we turning from our evil ways, and ceasing from sinning, the Lord may cease from punishing, and turn from his wrathful indignation.

To draw to an end: See what cause we have to pour forth our most humble Prayers and hearty Supplications to the Most High and Mighty King of Kings, and Lord of Lords, for his merciful and powerful Protection and Preservation of our Most Gracious Sovereign Lord the King; That this Land may never have the like cause of Mourning; That he may be like his Royal Father, another

Josiah,

Josiah, (onely such Tragical act or end excepted) which the good Lord avert: Whilest others are plotting against him, let us be praying for him.

Oh pray we then, that as the Lord hath even by a Miracle preserved His Majesty from the peril of the Sword, and rescued him from the midst of his blood-thirsty Enemies, and restored him to his just Rights, so he will vouchsafe still to be his Rock and his Fortress, his Defence and his Strong Tower; That his Sacred Person may never come under the power, or be at the mercy of such whose mercies are cruel, whom nothing could suffice but the Blood of a Righteous and Religious King; and (as we have just cause to fear) who being leavened with such Antichristian Principles, thirst no less after the Sons blood, than they did after his Fathers.

Lord therefore disappoint their Plots,

and

and confound their Devices; let their intended Mischiefs come upon their own heads, and their cruelty fall on their own pates, *so shall the King rejoyce in thy strength, exceeding glad shall he be of thy Salvation; and so we thy people and sheep of thy pasture shall give thee thanks for ever, and will be shewing forth thy praise from one generation to another;* so shall thy Name be glorified, thy Truth defended, thy Gospel propagated, our Breaches repaired, thy Church comforted: which we humbly beseech thee to grant, O Father of Mercies, for his sake who is the Son of thy love; To whom with thee, and the blessed Spirit of Grace and Truth, be all Honour, Praise and Glory, Adoration and Obedience, now, and for ever.

A M E N.